1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

727 Finally they killed him, cut him up like a pig, and made soup of him. Only the adult males were allowed
• [266] to eat the soup,[80] and it was believed that they were thus made such brave fighters that they were able to conquer their enemies.

726 The head-hunting raid provides the most frequently em-
[721] ployed means of expressing aggression toward a foreigner. Such a raid is planned in advance, and allies are often recruited from friendly neighboring tribes. A careful itinerary is drawn up, and an unsuspecting and weak hamlet is chosen for attack. The men meet before setting out on the raid to eat a ceremonial soup. They travel under cover of darkness, arranging to arrive at their destination just before dawn. Then the men quietly surround an outlying dwelling and stand with spears poised while two of the boldest of the attackers creep toward the house. When they reach the entrance they let out a blood-curdling scream and kick the door down. The other attackers join in the shouting and in spearing the dazed occupants as they rush from the dwelling. When the attackers have killed the whole household, they rush to other houses in the hamlet, hoping to catch and kill some inhabitants who have not awakened at the outcry and
727 fled. Then they return and behead the corpses with a bamboo knife. They carry the heads home. When they near their own tribe, they set up a victorious shout and dance into their hamlet, holding their trophies by the ear in their teeth. Then follows a victory dance which lasts for several days and nights.

721 A man is impelled to go on a head-hunting raid to gain
554 prestige, as well as to avenge himself on a foreigner. No man
[794] is eligible to join *Nokwei*, the highest grade of the yam cult, until he has taken a head. Until he belongs to *Nokwei* he cannot plant yams, nor is he considered to be a man of importance in the community. It is the *Nokwei* members who have the greatest weight at the court sessions. Furthermore, a man

[829] [80] This is the only occasion in the memory of informants that the Kwoma had practiced cannibalism. They showed disgust and contempt for those tribes who ate human flesh and betrayed some shame in reporting the above incident.

October 25, 1936.

101 619 Last night Kum and War visited and we talked about the political divisions of the tribe. They said that the Waskuk and Bangus together were called Hongwam, and that Urambanj, Tangwishamp and Koriasi together were another [197] group called kuome.* These all speak the same language, so they said, and 101 inhabit adjacent mountains. Other adjacent tribes are the Yambon on the river to the south; the Yelagu, one day's walk to the east; and the Numau, 173 three days north-west; and the Kamburu, five days north-west. Before the 721 whites came, they made raids on all of these people to kill them for prestige. 726A large number of them would creep up on a hamlet at night, surround it, and fall on the sleeping inmates with much yelling and shouting. They would kill only those who were near at hand; those who escaped were not followed. [411] They used spears for weapons. Kum and War would not admit they either took [727] heads or were cannibals. The former was the custom of the river people; the [266] latter they had heard of being done on the Markam river.

Hamlets, house tamberans and their history.

173 The Ngaya occupied the present site of Ambunti--the mountains and the adjacent sago swamp. At the time of the grandfathers of the present generation, they were bow and arrow people who killed and ate the Hongwam people. Later when they went to work they would strap pigskin shields to their backs [648] and breasts to protect themselves. Finally the Hongwam called together the Malu, Yambon, Yasi, Nowel, Avatip Urambanj, and Koriasi and they wiped out the Ngaya. A few Ngaya ran away and were absorbed into the people living at Yelagu, but the rest were killed. One reason for getting rid of the Ngaya was that the Hongwam had no sago and were living on the sap of the breadfruit tree.

* Probably Kwoma

173 At the beginning of the fight they speared Woyo, who was the leader
727 of the Ngaya, and his wife Mouta. They killed his wife but Woyo was just wounded in the leg. They bound him to the central post of the house tamberan and tortured him there for several days by spitting betel pepper in his face and prodding him with spears, while they gathered food for a ceremony. Then they danced around him poking his face with lighted torches.
[266] At dawn they killed him, cut him up like a pig and made soup of him. Those who ate this soup became very strong and bold and thus were enabled to kill the rest of the Ngaya.

173 The Nowel people came next and settled with the Hongwam. The Yasi came later and settled on a small mountain by the lake. Later they were driven out by the Yambon and Hongwam and went to their present site at Yessan. Today the lake separates their land.

173 Originally there were two hamlets of Hayamakwo sib--Ambunti and
621 Hambundu. A third hamlet was formed when a dispute arose over someone's
614 defecating in the Hambundu house tamberan. The group which split off called
361 themselves Sumwe Sumwe (without) because they were too small to build a
[578] house tamberan of their own. In 1928, Ambunti and Hambundu were burned down. The members of these two hamlets combined to build Rumbim, at present the largest group of the Hayamakwo. Members of Sumwe Sumwe, plus a few others who did not agree with the present site of Rumbima, formed another hamlet and have built a small house tamberan called Cumbeya Nampara. Ngwisempte and Weyanokw were segments of Hayamakwo which split off. Ngwisempte is now situated at Wenyabunkura and Weyanokw has been reabsorbed into Rumbima.

The Tug people lived up the Sepik far above Yessan. They came down and settled at Urambanj for a while but left there for lack of food and came to